

# RELIGIOUS INFORMER.

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All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

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## FOR THE INFORMER.

Copy of a letter to the editor from Elder Timothy Morse, dated at Fishersfield, N. H. Aug. 26, 1824.

MUCH RESPECTED BROTHER CHASE,

If there be a little spare room in the Informer, please to give place to the following.

After my return last May, from a visit of six months to the south, I attended Quarterly Meeting at Windsor, Vt. and had good satisfaction, then returned and attended the Yearly Meeting at Weare, N. H. On the 26th of June I set out to visit my brethren at the north. When I came to the town of Randolph, I was received with great kindness by the brethren, yet I found the church in general in a very low state. A number of young people had been converted a few years past, but had fallen back. Soon after we began to have meetings, the slain children began to revive, and it afforded me much joy to see the dry bones beginning to stir. A general attention was given to the sound of salvation. I baptized four and added them, with two more, to the church, and a number more appear to be coming home to God.

I have just returned home to attend our Quarterly Meeting, and expect to return to Randolph next week or the week following. I expect yet to have the pleasure of seeing a number in that place, follow Jesus Christ in his sweet commands.

What has most affected my heart since I came into this north country, is the glorious opening of the gospel to my

Soul. I would by no means find fault with my brethren in the ministry, because they do not all go away from their families, and leave them for months together, because the circumstances of some of them forbid it; but I want to enforce this truth on every mind, that our strength and usefulness in preaching is measured by the degree of pure love to God, we have within. If this rises above the world, we feed souls in preaching, if not, we disappoint them more than we feed them. The gospel of God is life, and he that reapeth rejoiceth, bringing his sheaves with him. Words are but an Index. If we talk like angels, and are destitute of pure love to God, we may as well strike upon a tinkling cymbal and think to save men by it. No deception is owned by God. Truth is God's diamond. Truth has built her throne and all her combined rivals attack her in vain; therefore, let us, who say we are God's mouth to dying men, take care that we speak truth and the whole truth, for we are under oath by the authority of heaven. Let us remember, also, that truth is a very extensive word. It is not confined wholly to words, it goes to practice; therefore, let us, who consider ourselves under the weighty and solemn dispensation of the gospel of Jesus Christ, take good care how we keep up the partition wall between the inner and outer court. Let Jesus, our great High Priest, alone occupy the inner court, then whatsoever duty calls us to, may lawfully occupy the outward court. But, O my brethren in the ministry, what unspeakable joy opens to the soul of the ambassador for Christ, when the *seven sealed book* is opened to the ravishing of his soul, and he loosed from every earthly bond. Salvation will flow like a living stream from the throne of God, and furnish him with all that is necessary to the discharge of his high function. Who, in his right mind, can give his consent to accept of so high a calling and responsibility as this and yet tamely consent to open the door of his heart, and let in the glory of this world. O Heavens, blush at this, and let not earth be still, but hear the word of the Lord.

Being myself within a few months of three score years of age, and of course almost done, and having a weight on my mind for some days, I had a desire to scatter some of my feelings among that numerous company of preachers



east and west, that I love in my heart, but never expect to see.

This from your unworthy brother in Christian Bonds,  
TIMOTHY MORSE.

P. S. For the sake of some of my dear brethren, who make the Informer, I hereby give notice, that I expect to go to Attleborough, Ms. the first of November, if it be God's will.  
T. M.

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*Enfield, N. H. Sept. 11, 1824.*

### TO THE SAINTS SCATTERED ABROAD.

It has been with much pleasure, that I have received and published accounts of reformatations in different places, and have often desired to have opportunity to publish good tidings of the work of the Lord in this town. I now have the pleasure to state, that we enjoy good seasons here. The revival commenced in May last, and has been progressing slow and solemn ever since. About fifteen have professed to find the pearl of great price, six of whom have attended the solemn ordinance of baptism, and more are expected to go forward soon. On the 13th of July, when two of the converts were baptized, 340 persons walked in procession to the water, where good order was observed, and many appeared solemnly impressed with the importance of being prepared to arise from the dead, and meet Christ in glory. Last Sabbath four were baptized, and the season was truly solemn and interesting. We hope to be able shortly to publish more good news from this place.  
E. CHASE.

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FOR THE INFORMER.

*Extract of a letter to the editor from Br. J. S. Gardner, dated at Verona, N. Y. July 28, 1824.*

BROTHER CHASE,

I am happy to inform you of the work of God in this and the adjoining towns. The attention to meeting is great. From ten to sixteen hundred people frequently attend, several have been baptized, and more expect soon to attend to the ordinance.

In Brothertown and Clinton, between 50 and 60 have been hopefully converted, and others are seeking a pardon.

Yours in Christian bonds,

J. S. GARDNER.

## REVIVALS.

A letter has been received from Brothers Risinger and Newbold, informing us that a reformation has recently been enjoyed in Fayette and Washington Counties, Pa. in which more than two hundred have been hopefully converted, and that Elder Samuel Williams is laboring with them as their preacher.

Brother John Smith writes that a good work of the Lord is going on in Bath, N. Y. in which a number have been hopefully converted, among whom are three daughters of Br. Isaac Bean, formerly from Gilmanton, N. H. and that a large number are under serious impressions.

By a letter recently received from Elder Charles Bowles, it appears that a good work of reformation is going on in the north part of Vermont and Lower Canada, where he has been laboring.

The Quarterly Meeting holden at Benson, Vt. was attended with a blessing.

The reports from the churches to the Qr. Meeting at Duxbury, Vt. the 12th of June last, were good. At this meeting many appeared to be pricked in the heart and cried for mercy.

## FOR THE INFORMER.

ELD. E. CHASE.—After making such corrections in the following as you think proper please to give it a place in the Informer, and you will oblige

A SUBSCRIBER.

*Ecclesiastes, 12th Chapter 7 first verses.*

A view of the different materials, of which man is composed, may teach us to form a proper estimate of him. He stands between the two worlds, the natural and spiritual, and partakes of both. His body is material; but its inhabitant descends from another system. His soul, like the world from which it comes, is immortal. His body, like the world to

which it belongs, is frail and perishable, from its birth it contains in it the seeds and principles of dissolation, towards which it tends every day and hour by the very means which nourish and maintain it, and which no art can protract beyond a certain term. In spite of precaution and medicine, the evil days will come, the years draw nigh when he shall say I have no pleasure in them. Pains and sorrows will succeed each other as clouds return after the rain, blackening in the face of heaven, and the sources of light and joy. The hands, those



active and vigorous keepers of the house grown paralytic, shall tremble, and the strong men, those firm and able columns that supported it, shall bow themselves and sink under the weight. The external grinders of the food, (the teeth,) shall cease, because they are few, and the work of mastication be imperfectly performed. Dim affusions shall veil the organs of sight—those that look out of the windows shall be darkened. The doors or valves shall be shut in the streets or alleys of the body when the digestive powers are weakened, and the sound of the internal grindery is low. Sleep, if it light upon the eyelids of age, will quickly remove again and he will rise up at the time when the first voice of the bird proclaims the approach of the morning. All the daughters of music shall be brought low, he shall hear no more the voices of singing men or singing women. Timidity and distrust will predominate and he will be alarmed at every thing—he shall be afraid of that which is high, and fears shall be in the way. As the early almond tree when it flourishes in full blossom, his hoary head shall be conspicuous in the congregation; the sure prognostic,

not of spring, alas! but of winter. He, who like the Grass-hopper, in the season of youth was so sprightly in his motions, now scarcely able to crawl upon the earth, shall be a burden to himself, and the organs of sense being vitiated and impaired, desire and appetite shall fail. The spinal marrow, that silver cord, with infinite ramifications of the nerves thence derived, shall be relaxed and lose its tone, and the golden bowl, the receptacle of the brain, from which it proceeds, shall be broken. The vessels, by which as a pitcher the blood is carried back to the heart for fresh supplies, shall be broken at the fountain, and the wheel or instrument of circulation, which throws it forth again to the extremities of the body shall be broken at the cistern. When this highly finished piece of mechanism shall thus be discharged and dissolved, then shall the dust of which it is formed, return unto the earth as it was, and the spirit shall return unto God who gave it. Learn we from hence to bestow on each part of our composition that portion of time and attention, which, upon a due consideration of its nature and importance, it appears to claim at our hands. AMEN.

## CHRISTIAN RESOLUTIONS.

*The Editor perceiving with grief, that too many professors of Christianity in this day, are losing time by contending about technical terms, modes of worship, and mens' characters, would recommend to them the perusal and observance of the following RESOLUTIONS. Extracted from the resolutions of BISHOP BEVERAGE, D. D.*

Resolution 1. I am resolved by the grace of God, to walk by Rule, and think it necessary to resolve upon the Rules to walk by.

2. I am resolved by the grace of God, to make the Divine Word the Rule of all the Rules, I propose to myself.

3. I am resolved, that as I am not able to think or do any thing that is good, without the influence of Divine Grace; so I will not pretend to merit any favor from God, upon account of any thing I do for his glory and service.

Concerning my conversation in general.—1. I am resolved by the grace of God, to make Christ the pattern of my life here, that so Christ may be the portion of my soul hereafter.

2. I am resolved by the grace of God, to walk by faith, and not by sight, on earth, that so I may live by sight, and not by faith in Heaven.

3. I am resolved by the grace of God, always to be looking upon God, as always looking on me.

Concerning my thoughts.—1. I am resolved by the grace of God, to watch as much over the inward motions of my heart; as the outward actions of life.

2. I am resolved by the grace of God, to stop every thought at its first entering into my heart, and to examine it, whence it comes, and whither it tends.

3. I am resolved by the grace of God, to be as fearful to let in vain, as careful to keep out sinful thoughts.

4. I am resolved by the grace of God, to be always exercising my thoughts upon good objects, that the devil may not exercise them upon bad.

5. I am resolved by the grace of God, so to marshal my thoughts, that they may not jumble out one another, nor any of them prejudice the business I am about.

Concerning my affections.—1. I am resolved by the grace of God, always to make my affections subservient to the dictates of my understanding, that my reason may not follow, but guide my affections.

2. I am resolved by the grace of God, to love God as the best of good, and to hate sin as the worst of evils.

3. I am resolved by the assistance of Divine Grace, to make God the principal object of my joy, and sin the principal object of my grief and sorrow; so as to grieve for sin more than suffering, and for suffering only for sin's sake.

4. I am resolved, by the grace of God, to desire spiritual mercies more than temporal, and temporal mercies only in reference to spiritual.

5. I am resolved, by the grace of God, to hope for nothing so much as the promises, and to fear nothing so much as the threatenings of God.

6. I am resolved, by the grace of God, to arm myself with that spiritual courage and magnanimity, as to press through all duties and difficulties whatsoever, for the advancement of God's glory, and my own happiness.



7. I am resolved, by the grace of God, so to be angry, as not to sin; and therefore, to be angry at nothing but sin.

Concerning my words.—1. I am resolved, by the grace of God, never to speak much, lest I often speak too much, and not to speak at all, rather than to no purpose.

2. I am resolved, by the grace of God, not only to avoid the wickedness of swearing falsely, but likewise the very appearance of swearing at all.

3. I am resolved, by the grace of God, always to make my tongue and heart go together, so as never to speak with the one, what I do not think in the other.

4. I am resolved, by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs.

5. I am resolved, by the grace of God, always to speak reverently to my superiors, humble to my inferiors, and civilly to all.

Concerning my actions.—1. I am resolved, by the grace of God, to do every thing in obedience to the will of God.

2. I am resolved, by the grace of God, to do every thing with prudence and discretion, as well as with zeal and affection.

3. I am resolved, by the grace of God, never to set my hand, my head, or my heart, about any thing but what I verily believe is good in itself, and will be esteemed so by God.

4. I am resolved, by the grace of God, to do all things for the glory of God.

5. I am resolved, by the grace of God, to mingle such recreations with my business, as to further my business by my recreations.

Concerning my relations.—1. I am resolved, by the grace of God, to honor and obey those higher powers, God is pleased to set over me, as well as to expect that they should protect me, whom God is pleased to set under them.

2. I am resolved, by the same Divine Grace, to be as constant in loving my wife, as cautious in chusing her.

3. I am resolved, by the grace of God, to do my endeavor to give to God, whatsoever children he shall be pleased to give me; that as they are mine by nature, they may be his by grace.

4. I am resolved, by the grace of God, to do my duty to my servants, as well as expect they should do theirs to me.

5. I am resolved, by the grace of God, to feed the flock that God shall set me over, with wholesome food, neither starving them by idleness, poisoning them by error, nor puffing them up with impertinence.

6. I am resolved, by the grace of God, to be as faithful and constant to my friend, as I would have my friend to be faithful and constant to me.

Concerning my talents.—1. I am resolved, if possible, to redeem my time past, by using a double diligence for the future, to employ and improve all gifts and endowments, both of body and mind, to the glory and service of my great Creator.

2. I am resolved, by the Divine Grace, to employ my riches, the outward blessings of Providence, to the same end, and to observe such a due medium in the dispensing of them, as to avoid prodigality on the one hand, and covetiousness on the other.

3. I am resolved, by the grace of God, to improve the authority God gives me over others, to the suppression of vice, and the encourage-

ment of virtue; and so for the exaltation of God's name on earth, and their souls in Heaven.

4. I am resolved, by the grace of God, to improve the affection God stirs up in others towards me, to the stirring up of their affections towards God.

5. I am resolved by the grace of God, to improve every good thought to the producing of good affections in myself, and as good actions with respect to God,

6. I am resolved, by the grace of God, to improve every affliction God lays upon me, as an earnest or token of his affection towards me.

#### ATHEISM REFUTED.

The scriptures inform us, that "the fool hath said in his heart, there is no God." The following thoughts on the divine existence are pertinent and unanswerable, and well prove the sentiment of the sacred text.

"The wonder then turns on the great process, by which a man could grow to the immense intelligence that can know that there is no God. What ages and what lights are requisite for this attainment! This intelligence involves the very attributes of divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a deity by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so, may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another deity by being one himself, he cannot know that the being whose existence he rejects, does not exist. But he must know that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly. And yet a man of ordinary age and intelligence may present himself to you with the avowal of being thus distinguished from the crowd; and if he would describe the manner in which he has attained this eminence, you would feel a melancholy interest in contemplating that process of which the result is so portentous."

FOSTER.

*From the Family Visitor.*

#### THE HAPPY HUSBAND.

I lived at the distance of nearly one hundred miles from the College where I was educated. Having neither patrimony nor friends, who were able to afford me pecuniary assistance, I was under the necessity of defraying my own expenses, or of relinquishing the object of my heart's desire. The President, whose uniform kindness to me, I shall never forget, gave me liberty of absence, occasionally, for teaching school, on condition that I should pursue my studies, and sustain an examination with my class on my return. One cold morning, just before Christmas, having obtained leave of three months absence for this pur-



pose, I commenced, at dawn of day, a journey of eighty miles on foot, intending, as I had scarcely purse or scrip, to sleep the first night at the distance of forty miles, and the next at the place of my destination. My sedentary habits, however, contrary to my expectation, unfitted me for such vigorous exertion; the ground was rough and frozen, the road mountainous and dreary, my feet became sore, and my strength almost suffered under the effort. Under these circumstances, I fell into a melancholy train of thought. I had struggled through two years of unparalleled difficulties, and had now just entered on the third. This was the year too, into which most of the abstruse studies in the College course were crowded; and consequently the year, which was expected to test the genius, and establish the scholarship of every member of the class. The most of them, being liberally furnished with the means of support, were at liberty to direct their undivided attention and bend their whole powers to the studies of the class, under the instruction of a most able and accomplished Professor, and with the advantages of experimental illustration; whilst I must pursue my weary way to a land of strangers, endure all the fatigue and all the perplexities of a school of sixty scholars, be the subject of illiberal remarks and unjust censures, trim the midnight lamp without aid, and with a delicate constitution, and finally return to College under the most unfavourable circumstances for sustaining an honorable examination with my class. I thought the ways of Providence unequal, if not unjust, in this variety of our circumstances, and was ready to repine at the severity of his dispensations towards me.

While indulging in these criminal reflections, I emerged from a forest at the base of a mountain, and discovered a house just before me. The sun was near the western horizon, ten miles of my days journey were unperformed, my strength exhausted, and spirits depressed. The house and every thing around it, indicated neatness, industry and plenty. I envied the man, who was near the door preparing fuel for the night. As I approached him, to make inquiries concerning the road, and ask him for a cup of water, he presented a mild and cheerful countenance, a plain indication of the serenity, peace and contentment, that reigned within. After answering my inquiries with politeness and intelligence, he invited me into the house to take a draught of cider. His honest hospitality was not to be declined under such circumstances, and I entered the door with the expectation of finding it the abode of happiness. A strange voice from one corner of the room arrested my attention, and my eye fell on an object that filled me with horror. A female, emaciated and deformed, with wild and glaring eyes and distorted features, raved and tottered about in the pen to which she was confined. It was but too evident that the immortal and noblest part was deranged beyond the hope, I had almost said the possibility of recovery, until it should lay aside the elements of mortality. As soon as I had recovered the power of utterance, I tenderly inquired the cause of this mental ruin. "It was," said the man already mentioned, who had just directed one of his beautiful and obedient children to give *her mother* a cup of cider, for which she was eloquently pleading by a variety of sounds and motions—"it was a nervous fever, which brought her to the brink of the grave about nine years ago; heaven spared her life, but the excruciating pain she endured, bereft her of reason, and left her in the condition you now behold her." The direction given to his daughter,

had relieved me from the painful desire of inquiring what relation she sustained to the family; and his own frankness encouraged me to converse with him freely on the subject of his afflictions. I understood you to say she has been in this situation nine years; what has supported you so long, and rendered you cheerful and *happy* under the most severe of all trials? "The grace of God, which I have found sufficient for me. Before I was afflicted, I went astray; I loved the creature more than the Creator; but now my only trust is in God. At first I was indeed overwhelmed with grief; the powers of hell gat hold on me; but the Judge of all the earth has done right. It will be found, I trust, when we appear in judgment, that this affliction was ordered in abundant mercy—that it has brought *me* to God, and that it will thus work out for *her* a far more exceeding and eternal weight of glory.—She early devoted herself to the Lord, and was an eminent saint. Oh, how earnestly she prayed that I also might be made a partaker of the same heavenly calling! The Lord has answered her prayer *in his own way*; and although she is not now sensible of it, we, who, ~~but~~ for this event, were in danger of being separated forever, shall with one heart sing his praises with the redeemed above to all eternity. She whom I love as ardently as ever, will then rejoice in this dispensation, with joy unspeakable and full of glory. This is my support—and I am happy."

Being unable to speak, I bowed adieu, and pursued my journey, with a heart full of emotions, and eyes overflowing with tears. After this burst of feeling, my cheerfulness returned, my difficulties vanished, and I now rejoice that "the Lord God omnipotent reigneth." The scene is still fresh in my recollection, and serves to guard my heart against discontent and repining under the mighty hand of God.

#### A JEWISH CONVERT.

"The Western Luminary," a religious paper, published at Lexington, Ky. 21st July, contains a communication from a Jew, of the name of Wolff, giving an account of his conversion to the Christian faith. The following is an abstract.

He was born in the city of London in 1797; received a Hebrew education and learnt a trade; came to New-York in 1819; was soon after led by divine providence into the African Methodist Episcopal Church, where he heard a sermon from a colored man by the name of Paul, from Matth. xxiii. 37—"O Jerusalem," &c. the prayer which preceded had made him angry, the naming of the text yet more exasperated him—but he could not with decency retire, and in the course of the sermon he became quite melted down, and solicitous about his spiritual welfare; he strove to conquer the convictions excited within him, and succeeded to a considerable extent, but remained very unhappy for the space of three years, when he went to Philadelphia; there the wretched state of his mind forbid him to tarry long, and he departed for Pittsburg and New-Orleans; he stopt, however, at Steubenville, where were no Jews, and where he frequently attended meeting. His convictions that he must be born again or perish, continued, though he steadily resisted them; at length he was brought to the resolution to search the Old and New Testaments diligently, and to lay prejudice aside. The result was a firm persuasion of the Messiahship of Jesus, and a joyful acceptance of him as the only Saviour. He was baptized Nov. 22, 1823, and united with the Methodist Episcopal Church in Washington, Ky. The narra-



...tive is given in a style of much simplicity, and indicates not only a solid understanding, but an ardent desire for the conversion of his kinsmen according to the flesh. The editors of the *Luminary* remark on the narrative as follows:

"One remarkable fact connected with this conversion to the Christian faith, is, the exceedingly deliberate process by which the evidence was weighed, and the truth at last embraced.—From the first entrance of convictions into his mind, under the appeal of an *African Paul*, to his final and full reception of Jesus Christ, four years elapsed—marked by all those scattered convictions and vows—by those alternations of doubt and trust, of despair and hope, of interest and of a sense of duty, which might have been expected in the case of a *stricken* yet hesitating Jew. So far from being even most distantly chargeable with interested motives in this great change, it is obvious that he resisted, so long as he *could* or as he *dare*, the call of the Spirit to repentance and Christianity."

*From the American Tract Magazine.*

#### CHRIST OUR REFUGE.

"We must all appear before the judgment seat of Christ!" Awful and important declaration! We must *all* appear. Each individual must appear and give an account of the things done in the body. All, when tried by the holy and just law of God, must and will stand condemned. "There is not a just man on earth that doeth good and sinneth not." (Ecc. vii. 20.) Where then will be our Refuge? Who will be, who can be saved? They and they alone, who fly for refuge to lay hold on the hope set before them in Jesus Christ. This is the language of the Apostle, (Heb. vi. 18.) "That we might have a strong consolation, who have *fled* for refuge." Remember, that those who are saved *have fled*, have escaped. This implies, that they have been alarmed by their danger, have been convinced of it, and have left the state in which they stood. In Autumn, we see the summer birds gathering together, to fly for refuge from the wintry storms. The Lord has taught the swallow to observe her times, (Jer. viii. 7.) So his people are taught to know his judgments, and to fly while it is yet time. Have we fled for refuge? Let us weigh this important matter: it is indispensable that each of us consider this matter for himself. Who can presume to say, I have loved the Lord my God with all my heart, with all my soul, and with all my mind, and my neighbor as myself? (Matt. xxii. 37, 39.) God has never said, he will reduce the requisitions of this law; on the contrary, when the punishment of sin was laid on the Saviour, there was no mitigation, although he begged for it, if it were possible, when in the garden of Gethsemane. (See Matt. xxvi. 39.) Nor shall any one of us escape except Christ is our refuge, unless his blood be applied as the atonement for us, his righteousness cover us, and he himself intercede for us. But if we see our guilt and danger, let us not despair. He is a Saviour to the uttermost, and has declared, that he will in no wise cast out those who come to Him. He invites all to come to Him, who feel their need, and to come without money and without price. (Is. iv. 1.) In him and by him, there is pardon and forgiveness for the greatest of sinners.

But do we hope in Christ for salvation? Let us consider; are we become new creatures, truly repenting of our sins? Does his grace

govern and direct our hearts and lives? Happy are they who are made partakers of that grace, and in whom the influence of the Holy Spirit shines forth. While we are in this world, we must experience troubles and afflictions, but the storms and struggles of this mortal life will soon be past, the hour of glory is at hand; then shall we see Him as He is, and enjoy a state of happiness, which the tongue cannot now express, neither can it enter into the heart of man to conceive. S. P.

## CIRCULAR.

*To the Editor of the Religious Informer, and the Brethren throughout the United States, wherever they are scattered abroad.*

It was thought expedient last spring, that there should be an effort made for the constitution of a Yearly Meeting. A time was accordingly appointed, and the Elders and Brethren convened from different parts of the state, August 28, 1824, at Elder Dudley's at the head waters of Sandusky and Coto, in Marion Co. and town of Centre, State of Ohio.

Elder Dudley was chosen Moderator, and Obadiah Jenney Clerk.

John West was chosen to expound the leading doctrine of the faith and practice of the church of God, known by the name of Freewill Baptists.

He began first to describe the situation of man before and after the fall of Adam.

*Secondly,* The atonement made by Jesus Christ.

*Thirdly,* Whether the atonement is sufficient for all, and whether the light that hath come into the world, is sufficient to enlighten every man, to the end, that he may be saved, if not resisted by him.

*Fourthly,* The practice of the gospel ordinances, and

*Fifthly,* Whether the holy scriptures are sufficiently explicit, full, clear, and comprehensive, without the assistance of any other articles of faith.

In these leading points of doctrine, there was a perfect agreement; consequently fellowship was manifested throughout the assembly.

*Ques.* Now is it expedient to establish a Yearly Meeting. The vote was called and there was not one dissenting voice. After some other matters were discussed, we adjourned until the next day.

Met agreeably to adjournment, and heard four sermons.



delivered, some of which were weighty and powerful. The Elders who preached were N. Brown, Russel Gillmore, Allen Mead, and David Dudley.

The next Y. M. is to be holden in the same place, commencing the second Saturday in Oct. 1825, and the Elders' Conference the day before.

Signed in behalf of the Yearly Meeting,  
OBADIAH JENNEY, *Clerk.*

Br. Jenney will please inform us by what name this Yr. Meeting is called, and of how many Quarterly Meetings it is composed.

EDITOR.

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ON PATIENCE.

PATIENCE is to be displayed in bearing PROVOCATION.—“It must needs be that offences will come.” Our opinions, reputations, connections, offices, business, render us widely vulnerable. The characters of men are various; their pursuits and their interests perpetually clash. Some try us by their ignorance, some by their folly, some by their perverseness, some by their malice. There are to be found persons made up of every thing disagreeable and mischievous; born only to vex, a burden to themselves, and a torment to all around them. Here is an opportunity for the triumph of patience, here is a theatre on which a man may exhibit his character, and appear a fretful, waspish reptile, or a placid, pardoning being. We are very susceptible of irritation; anger is eloquent; revenge is sweet. But to stand calm and collected; to suspend the blow, which passion was urgent to strike; to drive the reasons of clemency as far as they will go; to bring forward fairly in view the circumstances of mitigation; to distinguish between surprise and deliberation, infirmity and crime; or if an infliction be deemed necessary, to leave God to be both the judge and the executioner—This a christian should labor after.

His peace requires it. People love to sting the passionate. They, who are easily provoked, commit their repose to the keeping of their enemies; they lie down at their feet and invite them to strike. The man of temper places himself beyond vexations, interruption and insult. “He that hath no rule over his own spirit, is like a city that is broken down and without walls,” into which enter over the ruins, toads, serpents, vagrants, thieves, enemies; while the man, who in patience possesses his soul, has the command of himself, places a defence all around him, and forbids the entrance of such unwelcome company to offend or discompose.

His wisdom requires it. “He that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly.” Anger resteth in the bosom of fools.” Wisdom gives us large, various, comprehensive, sailing-round views of things; the very exercise operates as a diversion, affords the mind time to cool, and furnishes numberless circumstances tending to soften severity. Such is the meekness of wisdom. Thus candour is the offspring of knowledge.

His dignity requires it. "It is the glory of a man "to pass by a transgression." "Be not overcome of evil, but overcome evil with good." The man, provoked to revenge, is conquered, and loses the glory of the struggle; while he, who forbears, comes off a victor, crowned with no common laurels; for, "he that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." A flood assails a rock and rolls off, unable to make an impression; while straws and boughs are borne off in triumph, carried down the stream, "driven with the wind, and tossed." It is also required by examples the most worthy of our imitation. What provocations had Joseph received from his brethren! but he scarcely mentions the crime, so eager is he to announce the pardon; "and he said, I am Joseph your brother, whom ye sold into Egypt; now therefore be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life."—Hear David; they rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick my clothing was sackcloth; I humbled my soul with fasting, and my prayer returned into my bosom. I behaved myself as though he had been my friend or brother; I bowed down heavily, as one that mourneth for his mother! View Stephen, dying under a shower of stones; he more than pardons; he prays; he is more concerned for his enemies, than for himself; in praying for himself, he stood; in praying for his enemies, he kneeled; he kneeled and said, "Lord, lay not this sin to their charge." A greater than Joseph, a greater than David, a greater than Stephen is here. He endured every kind of insult; but "when he was reviled, he reviled not again, when he suffered, he threatened not; but committed himself to Him that judgeth righteously."

Go to the foot of the cross, and behold him suffering for us, leaving us an example "that we should follow his steps."—Every thing conspired to render the provocation heinous; the nature of the offence, the meanness and obligations of the offenders, the righteousness of his cause, the grandeur of his person; all these seemed to call for vengeance. The creatures were eager to punish.\* Peter drew his sword. The sun resolved to shine on such criminals no longer. The rocks asked leave to crush them. The earth trembles under the sinful load. The very dead cannot remain in their graves. He suffers them all to testify their sympathy, but forbids their revenge; and lest the Judge of all should pour forth his fury, he instantly cries, "Father, forgive them, for they know not what they do."

FROM THE PANOPLIST.

ON DRINKING HEALTHS.

MR. EDITOR,

Not long since, I happened to be present at dinner with a number of very respectable clergymen, at one of their stated associational meetings. When we had dined, and before thanks were returned, a decanter of wine was brought on, and we were informed by the hospitable minister, at whose house the meeting was held, that the wine had been furnished for the occasion by one of his parishioners. The glasses being filled, it was proposed by some one that we should drink the health of the generous donor, which most who were present accordingly did.

This led my mind into a train of queries and reflections, which I beg leave to propose through the Panoplist, to the serious consideration of your readers and correspondents.



"Is this," said I to myself, "a justifiable practice? At any rate, is it expedient for Christians and Christian ministers too, to sanction it by their example? What do people mean by drinking each other's health? Is drinking in general, more likely to restore or preserve health, than eating? If not, why should we not *eat* healths, as well as *drink* them? Is "I wish your health, sir," over the social glass, a prayer? or is it a compliment which has no meaning?

If it be a prayer, then what an awful profanation is it for the thoughtless and intemperate circles in taverns and dram shops, to use it as they do! And do the best of men feel, or express that solemnity and awe of the Divine Presence, in drinking healths, which every body perceives, in their other addresses to God? I think not. Now if something different from a prayer be meant, what is that something? Is it a mere expression of friendship or good will? What kind of friendship or good will does it indicate in those, who daily drink one another drunk, till body and soul are destroyed? And may I be permitted to ask whether ministers and other pious people, might not express their good will in more unexceptionable language?

If nothing is meant by saying, "I wish your health, sir," &c. and "will you permit me to drink your health, Madam;" then it is a kind of polite trifling, which it seems to me but ill accords with the simplicity and godly sincerity which the Scriptures inculcate. I hope you, Mr. Editor, or some of your correspondents, will give your thoughts to the public on these points; for in so doing you will at least oblige

A QUERIST.

*Remark.*—In all ages, men coming out of great trials have been the most instrumental to the good of others; for God doth not greatly exercise any of his, but with some special view to his own glory.

### THE GOSPEL SHIP.



The gospel ship is sailing by, The ark of safety now is nigh, O



sinner unto Jesus fly, Improve your day of grace.

*Chorus.*



O there'll be glory, Glory hallelujah, O there'll be



glory When we the Lord embrace.

2 Come, fathers, will you go with me;

Come, mothers, will you go with me;

Eternity you soon must see—

O haste prepare to die.

CHORUS.—*O there'll be glory, &c.*  
*When saints shall reign on high.*

3 Come, brothers, will you go with me;

Come, sisters, will you go with me;

Come, neighbors, will you go with me,

And flee from wrath to come.

CHORUS.—*O there'll be glory, &c.*  
*When all the saints get home.*

4 The judgment day is rolling on,  
The glass of life will soon be run,

Creation with her fiery doom,  
The Lord will soon appear.

CHORUS.—*O there'll be glory, &c.*  
*When saints shall view him near.*

5 Now hark, the trumpet rends the skies,

See slumbering millions wake and rise;

What joy, what terror and surprise!

The last great day is come!

CHORUS.—*O there'll be glory, &c.*  
*When Christ, the Lord shall come.*

6 Jehovah now the book unseals,  
The clearest light each heart reveals.

The pointed truth each conscience feels,

Th' amazing throng divide.

CHORUS.—*O there'll be mourning!*  
*Mourning! mourning! mourning!*  
*O there'll be mourning!*  
*When Justice shall decide.*

7 See, husbands and their wives must part,

See parents and their children part,

See brothers and their sisters part,

To meet again no more.

CHORUS.—*O there'll be mourning, &c.*  
*The day of mercy's o'er.*

8 Now all th' ungodly must retire,  
They're doom'd to dwell in dreadful fire,

The gnawing worm will ne'er expire,

Their anguish ne'er will cease.

CHORUS.—*O there'll be mourning, &c.*  
*The forfeiture of grace.*

9 See heav'n display her pearly gates,

The kingdom for the righteous waits,

Come, blessed children, take your seats,

Of old prepar'd for you.

CHORUS.—*O there'll be glory, &c.*  
*When we Mount Zion view.*

10 See Jesus and his saints unite,  
And move to realms of endless light,

With him his bride shall walk in white,

In innocence and love.

CHORUS.—*O there'll be glory, &c.*  
*And sweetest songs above.*

#### NOTICE.

It is earnestly requested that the q. m. clerks will be particular to communicate the necessary information for December Informer in season to be published. The names of the q. m.'s. the number of churches belonging to each q. m. and number of members in each church. Also, the names and residence of all ordained and unordained preachers in the connexion.

Should any church neglect to send a return to the q. m. they are requested to send the account to the Editor of the Informer, so that if it be possible, a correct account of the churches &c. may be given this year. EDITOR